THE WOMEN'S MISSIONARY MAGAZINE

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THE FIELD.

OUR field is the world: whether sowing or reaping,
Or gleaning the handfuls that others have passed,
Or waiting the growth of the seed that with weeping
On rocky and desolate plains we have cast;

Yet each for his toiling, and each for his mourning,
Shall some time rejoice when the harvest is won,
And know, in the flush of eternity's morning,
That the toil, the reward, and the glory are one!

—*The Presbyterian Record.*

SKETCH OF THE REV. ANDREW GORDON, D. D.

In the fall of the year 1851—just thirty-six years ago—I first met Andrew Gordon. I was then entering upon my course of study in Jefferson College, Canonsburgh, Pa. He was a student of theology in the Associate Theological Seminary, in the same place. I had opportunity of becoming somewhat intimately acquainted with him, and a mutual friendship was then formed which continued and strengthened until the day of his death. The early judgment of his piety and worth which was then formed never changed. It grew stronger as the years went on, and now that he is gone affection for him as a brother beloved, and a fondly cherished remembrance, prompt this sketch of his life.

Dr. Gordon was born in Putnam, Washington county, N. Y., on the 17th of September, 1828. He had therefore almost completed his fifty-ninth year at the time of his death. His father was a highly respected minister in the Associate Presbyterian church. His mother was a woman distinguished for her piety, though sadly afflicted in the later years of her life. Of Andrew's early life, we know but little. From a child he had the sincerity and simplicity of character which were conspicuous in his after life. In piety he surpassed most boys of his time and age. His mind was early directed to the ministry of the Gospel, but as the means of the family were limited, it was not without a great struggle and much sacrifice that he attained the desire of his heart.

He graduated at Franklin College, New Athens, Ohio, in 1850, at the age of nearly twenty-two. After completing his course of theological training he was licensed to preach by the Associate Presbytery of Albany, on the 2nd of November, 1853. For some months he preached as a probationer in several of the Presbyteries. At the meeting of the Associate Synod in 1854, he was selected as the Synod's representative for the projected foreign mission in North India. Accepting the appointment he was ordained with a view to that mission by the Presbytery of Albany, on the 25th of August. After due preparation he set out in the following September on the long voyage for his field, with his wife and sister, who was appointed as a co-laborer in the work.

It is needless, however, to dwell on this part of his life, or on his subsequent career. The story is told most graphically, yet with characteristic modesty, in that remarkable volume from his pen, "Our India Mission." As little as possible does the author make himself appear in that book, and yet it furnishes an admirable portrait of his character, life and work.

It only seems necessary to add in this sketch that, broken down by anxious and laborious work, he returned to this country in 1865. After coming home he recruited somewhat, but for years he was still enfeebled. To secure support for himself and family he delivered lectures in various parts of the church, accompanied with exhibitions of Hindoo manners and customs. With the same end in view he subsequently engaged in secular business in Cedar Rapids, Iowa. During the ten years thus spent his heart was ever on the mission work, and he longed for the day when he would be able to return to it.

At length, in 1875, his strength was so far restored as, in the judgment of the General Assembly, to justify his being sent back to the mission. He was accordingly re-appointed by that body, and in the fall of that year returned to the

field and work to which he had devoted his life. After his arrival he was stationed at Gurdaspur. He entered upon his work again with devotion and prosecuted it with success. It was the writer's privilege to visit him in his home, to see much of his methods of work, and to meet with the Christians whom he had gathered around him in the beginning of 1881. Nothing that he saw in the mission impressed him more than the manifest influence of Dr. Gordon's life and piety upon all the native Christians. He was as a father to the old and young.

The mission had from the beginning greatly felt the need of a faithful version of the Psalms in metre in the native tongue. They had been compelled to use a few very imperfect versions of Psalms. To Dr. Gordon was assigned the difficult and important task of preparing a new version of the whole book. In connection with a native poet a considerable portion of his time, during the last years of his work, was spent in this, to him, agreeable labor. Before leaving the field he had the satisfaction of seeing quite a number of his versions of Psalms approved by the Presbytery and in use in the worshipping assemblies. This good work has been continued by Dr. Martin and is well-nigh completed.

In the spring of 1885 Dr. Gordon, specially on account of the afflicted condition of his youngest daughter, returned with his family to this country. After resting and recruiting for a time, he entered upon a work which has proved to be his last labor, and will at the same time be his monument. Some of those intimate with him knowing the rich fund of material which he possessed for a history of the mission which he had founded and nourished, suggested to him the preparation of a narrative. The work was undertaken and in due time was published under the title already given in this sketch. In relation to it it is not too much to say that it far surpassed even the most sanguine expectations of friends, and is the most thrillingly interesting volume on missions that has yet seen the light. Its influence in stimulating its readers in the cause of missions has been immeasurable, and must widen and deepen for years to come. Great as Dr. Gordon's other work has been, he has done nothing to surpass this, his life's closing labor.

Although our dear brother seemed to enjoy a good measure of health during the preparation of this work, and even for a time after it was completed, yet it can hardly be doubted now that the excitement and anxiety connected with it was too much for his bodily strength. In the very flush produced by the success of his volume, disease which proved to be chronic—consumption of the bowels—seized upon him. Hoping that a change of climate would prove beneficial, he went from Philadelphia, in the beginning of this year, to Canada, and thence to western New York. He delivered lectures in several places, but all the time was growing weaker. In hope of relief he was taken to Clifton Springs. After being there for a time he seemed to regain in measure his strength, and hopes of his recovery began to be entertained. These hopes were, however, disappointed. Growing weaker, he was advised to seek a place nearer the mountains. With this end in view he was brought to Philadelphia, and taken for a few days to Holmesburgh, near the city, where some of his friends were staying. At first the change seemed to be beneficial, but a chill occurring he thought the atmosphere of the place did not suit him. He expressed a desire to be taken to Philadelphia and to the home of Mr. J. K. Shryock, who had been a true and dear friend to him in his business relations. There, surrounded by all his family, except one married daughter, and ministered to by the kindest attentions, he

gradually sank to the embrace of death on Saturday morning at 12:15, the 13th day of August. To the last the mission work was in his heart. He probably entertained the hope of recovery and of returning to his beloved India until within twenty-four hours or less of his death. He was not unwilling to die, and he contemplated that event, but he still thought, at least until very near the end, that God had yet work for him to do. On Friday morning he expressed a conviction that he could not survive much longer unless the weather changed. To one of his daughters he said, "I do not know what it is to die." He was evidently calmly contemplating the end. His strong desire to see the President and Corresponding Secretary of the Board was not gratified—they being out of the city and beyond reach. But although every wish was not gratified his end was peace. His death was without a struggle, gentle as the sleep of an infant—it was a sleep in Jesus.

On the following Wednesday the funeral services were held in the North Church, with which the deceased and his family had been for a time connected. The services were conducted by the pastor, the Rev. M. W. Pressly, and were participated in by the Rev. F. Church, Rev. J. T. Wright, Rev. J. A. Collins and the writer. The services were simple and brief. It was announced that after the return of some of the pastors a special memorial service will be held. The many friends present then filed past the opened coffin, and for the last time looked upon the face of their dear friend. Loving hands bore the casket to the hearse. It was followed by the family of the deceased and a few friends to the beautiful Laurel Hill cemetery, and there the mortal remains of the beloved Dr. Gordon were laid to rest in the hope of a blessed resurrection.

Dr. Gordon has left a wife and four children—a son and three daughters. The oldest daughter is married and is living at Cedar Rapids, Iowa. The second daughter, Euphemia, was employed for several years in the mission in India, and had there given some attention to medicine in connection with Mrs. S. E. Johnson. She came to this country with her father in 1885, and has been taking a regular course in medicine at the Female Medical College, Philadelphia. Another session, if she be able to prosecute her studies, will complete her course. The youngest daughter is an invalid. She is gradually recovering, but may not have her full strength for a long time to come. The son, a very worthy young man, was studying for the ministry with probably the mission work in view. What he may be able to do now we do not know. The family need and will have the sympathy of the whole church which the husband and father served so long and so faithfully. W. W. B.

"EIGHTY-FIVE years ago," says the *Missionary Herald*, "the Directors of the East India Company placed on solemn record:—'The sending of christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' A few months since, Sir Rivers Thompson, Lieut. Governor of Bengal, said: 'In my judgment, christian missionaries have done more real, genuine and lasting good to the people of India than all the other agencies combined.'"

DR. DUFF boldly asserts that the greatest hindrance to missions is "The apathy of the christian ministry;" and Rev. Joseph Cook, on returning from his trip around the world, said, "Our greatest hindrance to missions abroad is semi-universalism at home."

THE BIBLE INSTITUTE.

There are now three schools in operation for the help of Christian workers. One is located at Springfield, Mass., and is designed more especially to fit general secretaries of Christian associations for efficient service. A second is under the supervision of Mrs. Lucy Ryder Meyer, in Chicago, its main object being to train women for mission work at home and abroad.

The third, but first in operation, located also in Chicago, and known as "The Bible Institute," was projected by Mr. Moody and Miss E. Dryer, who is at the head of the "Bible Work" of the city, both of whom are deeply interested in it, and are jointly its founders. Last winter Mr. Moody secured $250,000 for a suitable building and a fund for its maintainance.

The first "Institute" was held in 1884, for four weeks. About fifty were in attendance. The following year more than one hundred were enrolled; this year, 1887, more than two hundred sought admission to the classes. Last year no session was held, owing to a variety of circumstances.

The object of the school is pretty clearly indicated by its name—"Bible Institute for Christian Workers." The great aim is to lead those who attend into a more intimate acquaintance with the Scriptures; how to read the Bible, and how to use it for the good of others as well as for one's own behoof, occupies the chief place in the school. Four lines of study are pursued: Christian doctrine; books of the Bible—e. g. Job, Romans, Hebrews, etc., (this year); elementary church history; practical work. It will thus be seen that the "Institute" is no rival of the theological seminary, and in its purposes and methods is still farther removed from the "Chautauqua idea."

Applicants are required to answer the following among other questions: "When did your Christian experience begin? Where is your present church membership? Give the name of your pastor and one officer of your church. What and where is your present Christian work? What is your education in the schools? What is your trade, occupation or profession? Can you give four or more weeks continuously to the work of this Institute?" The outfit for each pupil is "a good reference Bible, a concordance and a note-book."

The instruction is given by a number of teachers from various denominations—Presbyterian, Congregational and United Presbyterian mainly. The class is made up of evangelists, Sabbath-school teachers, bible readers, "Yoke Fellows," Christian workers generally, and of many who desire to study more thoroughly the word of God for their own profit. Many nationalities are represented in the school—Swedes, Norwegians, Germans, natives of England, Ireland, Scotland and Americans. The majority are comparatively young, although some of the heads to be seen in the class are white.

Not a few among them have a strange, eventful history. Back of some of them lies a dreary and terrible past of sin and folly, one or two once almost, if not altogether, taking rank with the criminals of the great cities; but here they are all gathered about the word of God,. and they study it with an earnestness and zeal not often seen. There was one in the class of whom brief mention may be made: A Scotchman by birth, reared in a Christian home, but afterward going widely astray —a frequenter of saloons, a brawler, in fact a sort of "prize-fighter," well known to the police, and often under arrest, who has at length been brought "to himself,"

sits now in one corner of the room by himself, writes rapidly, taking down almost all the teachers utter, asks questions sometimes—pertinent questions that go to the root of the matter; a quiet, patient man with much force in him—his face once scored deep with the lines that sin had made now clearing up and becoming interesting, almost beautiful. He attends only the morning session, for every night he holds a meeting in one of the worst quarters of Chicago, the region of the Socialists and Anarchists, where he himself was once a leader in evil. He is not the only "miracle of grace" the class can show.

There was an Irish young lady in attendance—a highly educated young woman, having been in one of the best schools in Switzerland, that of Neuchatel—who now devotes her fine talents to a humble Christian office, that of visiting from house to house in the bounds and under the direction of one of the congregations of the city.

That much good may be looked for from this "Institute" is reasonable and natural. The scriptures cannot be studied honestly and reverently without appropriate fruit being the result. Much good has already followed the school, and greater is yet to be seen. M.

RIVER SIDE PRAYER MEETING.

We are told that it was out of the city by the river-side where prayer was wont to be made. Away from the noise and bustle of the city of Philippi, it was chosen as a fit place for praise and prayer. A quiet Sabbath morning scene opens before us. There is something beautiful in the sacred stillness of a Sabbath morn, a fitting time for the mind to revert back to what God has done for it in Sabbaths gone by. That morning a few devout women, gathered on the bank to worship the God of their fathers; a few strangers found their way to this place, and Paul preached the gospel to them.

The celebrated battle in which Brutus and Cassius were overthrown by Octavius and Anthony was fought here at this city. A great battle indeed and with far reaching results, but compared with the scripture narrative it sinks into insignificance. Here 100 years later Paul first preached the gospel on the continent of Europe, having been led by a heavenly vision. No one who has zeal for Christ ever lacks a place. He will labor with a few as earnestly as with a thousand. Paul labored just as cheerfully with the few women who resorted there as he did when he went to the wealthy and cultured city of Athens. He knew experimentally the love of Christ, and so must we have an experimental knowledge of that love in our heart also. And if Jesus Christ is formed within us, the hope of glory, my dear friends, we will be found at all our posts of duty ready to work and sacrifice for His cause whenever needed.

And we will not be satisfied with this only, but we will testify for Christ and labor for the salvation of souls. If we would just manifest one-half the zeal in our missionary societies and prayer-meetings that we do in matters pertaining to time, how different the results would be. Money given by missionary societies and benevolent organizations does not exempt one from personal effort in saving souls. Mrs. Stowe has said: "If we would save the outcasts we must be willing to do as Jesus did—go to them and lay our hands upon them." We know that God employs human instrumentalities in the salvation of the world, and just when the Church of the living God comes to that

realization and does her whole duty, then will the world be converted and not till then. Oh, if we would only believe this, and that it was for this our dear Savior came into the world and died the shameful death of the cross, and that our grand aim and object in living is the salvation of souls and upbuilding of His kingdom; if we would only believe this—how we would arise to the great opportunities that lie before us and do the bidding of our Master, "Go ye into all the world." He has promised to be with us in our meetings in His name, and He will bless us, as in that case, if it should be necessary to send a special ambassador as a Paul to expound the truth. We are not told the theme of Paul's discourse on this memorable occasion, but it is not difficult to imagine that Jesus, the Only and All Sufficient Savior, was the subject, and that God blessed the preached word to Lydia's heart and is still continuing to bless. Paul was not assured in going to Philippi, or that meeting for prayer, that there would be a single soul converted to Christ; still he went forward in the discharge of duty. But he was not alone in his great work. The promise, "I am with thee" was a mighty impetus within him to work for his Master. And we all know the result of that meeting—Lydia's heart was opened to receive the truth, and her household were brought into the kingdom. We all need this assurance to-day of that glorious promise to lift our drooping spirits, if at times we get discouraged, and also to multiply our activities. What a spur to action this should be to us! And when we do feel that the promise is really made to us as co-workers with Him (and the Scriptures often repeat this assurance), my dear friends, from the example of that grand old servant of God let us learn we are not to neglect duty because we have not brilliant success in view, but let the burden of the discharge of duty be laid on us, and then we can reverently and confidently lay the burden of success on God, who alone is able to give it. As we are all so much taken up with household duties and other cares, we are apt to conclude that our presence is not specially needed there; that we accomplish so little for the Master anyway, and that others will be there who will study and pray for the upbuilding of His cause and kingdom. Accomplish so little? A little thing to do the will of the Highest? A little thing to be associated with God's Son and God's children in any work of His?

Lydia was a business woman and had a household, too, with probably as many cares as enter into the average heart and life, yet she had time for the humble, quiet prayer-meeting, and there she received a treasure more precious and lasting than all she ever gained in her lucrative business.

"I am with thee" should be graven where the Christian's eye may always read it; and in our discouragements, and when a sense of our weakness comes over us, and when we feel in our prayer meetings and missionary societies that we accomplish so little for our Master, the promise comes, if it were possible, with double force, and we are led to think of that dear Savior, the Great Head of the Church, the King of kings and Lord of lords, being with us to bless us.

How speaks the present hour? Act!
Walk, upward glancing;
So shall thy foot-steps in glory be traced
Slow but advancing.
Scorn not the smallness of daily endeavor,
Let the great meaning ennoble it ever;
Droop not o'er efforts expended in vain;
Work, as believing that labor is gain.
What does the future say? Hope!
Turn thy face sunward;
Look where the light fringes the far rising slope,
Day cometh onward.
Watch tho' so long be the twilight delaying,
Let the first sunbeam rise on thee praying.
Fear not, for greater is God by thy side,
Than armies of Satan against thee allied.

Sidney, O. H. B. S.

LIVES OF FAITH.

THE life of the late Bishop Hannington is very suggestive. Physically, he was magnificent, was brave as a lion and full of vigor mentally and spiritually; and all these gifts he brought willingly to the service of the blessed Master. Called to leave a happy home and a country full of Christian light, he went to a dark land, "full of the habitation of horrid cruelty," and there gained the crown of martyrdom. Dying at the age of thirty-nine, his early death was deeply lamented, not only by his own church but by the friends of Christian missions all over the world; and yet who can say that in dying he did not accomplish more for the cause he loved than he could have done living. It is not always the longest life, but a brief life well spent that leaves the most good after it. When the end came he was not afraid to die, but met death with a Christian fearlessness that seemed to send on a challenge to the grim king who had no terrors for him, and so passed into glory beyond to "be forever with the Lord"—

Safe in Eternal love
That sought him,
Safe in the arms
Of the Savior
Who bought him,
Happy, forever
Where sorrow comes never.

On the other hand, God spares some of his servants to a green old age with faculties of mind and body unimpaired. A striking instance of this is seen in the case of the Rev. Nathan Brown, D. D., who labored as a missionary of the Baptist church in Burmah and Assam for twenty-three years, and then returned to this country completely broken down. He soon rallied, however, and as editor of *The American Baptist*, for fifteen years, became quite distinguished, being one of a committee of three appointed to wait on President Lincoln, shortly before the issuing of the emancipation proclamation. At the age of sixty-five, when most men wish for ease rather than new labors, he went to Japan, attacked the Japanese language vigorously and after six years had completed the translation of the New Testament, "being the first New Testament published in full in Japanese." After many labors he passed to his rest and reward at the age of nearly eighty years. Such a life recalls the words of the Psalmist:

"But like the palm tree flourishing shall
be the righteous one,
And he shall like the cedar grow that is
in Lebanon.

And in old age when others fade,
They fruit still forth shall bring,
They shall be fat and full of sap
And always flourishing."

So whether our lives be brief and eventful, or long and full of labor, may they be "lives of faith on the Son of God, who loved us and gave himself for us," and when the end comes may we be enabled to meet death cheerfully and willingly, proving he is but the usher into the infinite glory. "Let me die the death of the righteous and let my last end be like his.

"Straight is the line of duty,
Curved is the line of beauty;
Follow the first and you will see
The second ever follow thee."

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

FOR SUCH A TIME AS THIS.

FEW persons can have read the marvelous story recorded in the book of Esther —that prose epic of the Bible—without feeling a throb of sympathy for the beautiful and inexperienced, though noble, girl to whom it was given to control the destiny of the chosen people in a crisis hour of their history. Nor can we fail to note how the inquiry of her guardian and guide, "Who knoweth whether thou art come to the kingdom for such a time as this?" must have roused her intrepid spirit and stimulated her native courage. But to each of us in our varied stations, whether high or low, comes the same inquiry which was addressed to the fair young Jewish queen. Opportunities for doing and getting good are presented to each of us in our individual lives which, if we fail to seize, return to us no more, and which no other hand than ours can grasp. This thought is one which gives to every life its responsibility, to every moment its solemnity.

But true as this is of every individual and of all times, it is especially true of the Church of Christ as a whole, and of particular periods in her history. There are epochs when unfaithfulness or failure to take advantage of opportunities presented to her is especially disastrous. Sometimes the Master opens doors before her which, if she fail to enter, are closed and barred forever. Not only in God's providence, but in her own consciousness, comes the call to nobler doing, to more heroic daring in Christ's cause.

Is not the present such a time as this in the history of the church? Every thoughtful observer must have noticed, I think, how wide-spread is the feeling among Christians of every name that a period of peculiar importance is at hand. Two remarkable books have recently been published and widely read—"Our Country" and "The Crisis of Missions," treating respectively of the home and the foreign work of the church. They agree in emphasizing the thought that the remaining years of the present century are to be most important in deciding the religious future of the nation and the world. The fact that these books have attracted so much attention is an indication that they respond to a feeling which was already awakened in the church.

The wave of Christian enthusiasm has risen in the hearts of the women of our church, and almost simultaneously with the grand forward movement of our foreign missions, has come a corresponding advance in Christian effort on the part of the women of our denomination. We may—so long as we are differently constituted we must—differ as to the advisability of particular plans or methods. But let each of us see that she is something more than an objector to the plans of others, that she is listening to God's call to more earnest effort, and rising to the height of her opportunities for helping forward the Master's cause.

Many years ago, off the English coast, a vessel was wrecked in sight of the light-house on the shore. A few survivors clung to the wreck, momentarily expecting to be washed away. But from the light-house a noble girl, the daughter of the keeper, had seen them, and by her earnest solicitations she induced her father to join her in the effort to save them from a watery grave. She succeeded at the hazard of her life in saving them from the fearful fate impending over them. Her heroic deed has embalmed her name in the hearts of the English people. Dear sisters, we are called to aid in saving those who have been wrecked on the ocean of sin. Let us see to it that none of us prove recreant to her high mission, faithless to her exalted trust.

LETTER FROM INDIA.

DHARMSALA, NORTH INDIA,
July 11, 1887.

ON the 16th of May our party, consisting of Rev. Steward, D. D., his wife and three children, Miss Corbett and myself, started from Sialkot, our oldest mission station for Dharmsala, a station in the Himalayas. Dharmsala is a place where many resort in the hot season to regain their strength for the coming year, and where those passing their first year in India may pass through the acclimating period without the severe suffering and great danger they are liable to on the plains. As the day was intensely hot and there was danger of sunstroke we conformed to India customs and traveled at night. At 7 p. m. we took the cars at Sialkot and arrived at Wazirabad at 10, where we must wait till twelve, midnight, when we were again on our way, this time in comfortable births to sleep. We reached Pathonkot at 11 o'clock the next day, having completed the part of the journey which we could travel by rail, and must continue it by carriers. After resting at the Dak Bungalow, (a house for travellers to stop in the absence of a hotel), till 6 p. m., we were again on our way enjoying the novelty of a ride in a *doolie*, carried on men's shoulders. A doolie is made of light frame work of bamboos, one at each of the four corners, extending up and joined together both above and below by other bamboos. Over this is nailed canvas except on the bottom, where a floor is made by weaving twine lengthwise and across, after the manner of cording an old-fashioned bed. On this we lay our bedding and lie down, and the men pick the doolie up on their shoulders and walk off with it at a leisurely trot. Eight men must be engaged on each journey for each doolie. On our way up the mountain we saw much beautiful scenery, but a sight that interested me perhaps more than any other were two old heathen temples high up in the mountains, and which in Bible times would be spoken of as the "high places" of idol worship. It being the hour of worship, the priest was already in his place and the idols crowned with garlands of yellow flowers. The principal god is the god Diva, the god of the hills. He is a small brass image twelve inches long seated on a brass altar. Before him on an altar are two animals for him to ride, and a bell to call him should he be talking with some friend at the hour of prayer. It is sad to see the profound belief these people have in such nonsense. At one side of the door of the temple is the monkey god, and at the other side the elephant god, or god of blessings.

I am now studying the language of this country and have read the whole of John's gospel and fourteen chapters of Acts in the native language. But before I could speak a word of the language I had constant demands upon me as a physician. Male physicians not being allowed to treat women or even enter their presence, there is great suffering among women for want of medical aid. But in many cases it is almost impossible to treat them without our having the patient constantly under the eye of trained nurses, who will administer the medicine according to directions. This is why a hospital is one of the necessities of our mission. Let me illustrate my difficulties as a physician. One day I was informed that the chief man of a certain village was very ill with pleurisy and pneumonia, and my services were required. Riding to the top of the hill and running down the slope, I entered upon a narrow path between two houses, passing through a

cow yard into a cow stable, and climbing up a narrow flight of stairs, I came to a small door about three feet high and two feet wide. Entering as best I could, I saw one of India's great men lying on a blanket spread over a small amount of straw on the floor. The room was about eight feet wide and twelve or fifteen long, while only in the center could I stand in an upright position. The mud walls had a few round holes, some large enough for a cannon ball, and others not so large, intended to give the room light and ventilation. After the native manner of caring for their sick, all his friends were in the room or about the door. When I entered not less than twenty persons were there. His case seemed to be hopeless. I determined to do all I could, but as the patient acted on the principle that if a little of my medicine was good more would be better, imagine my feelings when I learned that in twelve hours he had swallowed two and a half drams of the carbonate of ammonia, and taken all my medicine with an equal zeal. But as no dangerous symptoms followed I "thanked God and took courage." Three days later India's rains were upon us, and I called to see my patient, only to find the rain coming through the roof in torrents. My head and face was quite wet while making the physical examination. After giving some instructions about keeping him dry, I committed him to God, who can overrule everything to His glory, and strange as it may seem even under those adverse circumstances the man did recover.

MARIA WHITE.

LETTER FROM THE WALDENSIAN MISSION.

[The following very interesting letter was received by the pastor of the Second church, Xenia, in response to a contribution of $40 from that congregation to the Waldensian Mission.]

LUSERNA, S. GIOVANNI,
March, 3, 1887.

My Dear Friend and Brother:

I am in receipt of your favor of the 10th inst., and of its enclosure, for which I beg you to accept and to convey to the donors the expression of my heartfelt gratitude. Your letter has transferred me in imagination to Xenia; for a moment I fancied myself in your pulpit. I wonder if in God's providence I shall have once more the privilege to occupy it for an hour? I have only just arrived from a rather long journey through Switzerland, Germany, Denmark, Sweden, Norway, Scotland, Ireland, England, Belgium, and through France to Italy. I am now for some weeks enjoying, I can't say the fresh air, because it is very hot, but the purer air of our valleys, gathering some strength for the work of next winter's season in Rome.

The Lord has been with me in my going and in my coming, and has inclined the hearts towards his feeble and unfaithful servant. I have had an audience with the Emperor of Germany and with the Empress. But what has touched me more has been to have been called by the Queen of Sweden to read to her and to pray with her by her bed-side, she being very weak. Strange, and how times have changed! Many a Waldensian pastor has knelt on the scaffold and at the stake, and in dungeons—but I think it was the first time a Waldensian pastor was called to kneel in a royal bed chamber.

With kindest regards to yours and yourself. Yours very fraternally,

M. PROCHET.

Editorial Department.

Consecration vs. Dedication.

These two words, so different in their meaning, are often used interchangable—or rather, the former is often used in the sense of the latter. For example: we are often said or called upon to consecrate ourselves, or something that belongs to us, to the Lord, when the idea is merely that of dedication—and not that of making holy, which is the true meaning of consecration. Now if the distinction between these two meanings of the word were always indicated and observed perhaps no harm would result. But we all know how easy it is to pass from one meaning of a word to the other without noticing the transition, and so convey an erroneous impression. Thus how easy it is to confound the consecration of a building, or anything else, in the sense of dedication, with the popish idea of consecrating or making holy. Let us observe this distinction. Man may dedicate—God only can consecrate.

Severe shocks of earthquake were felt in Alexandria and Cairo on Sabbath, July 10th. The congregations were engaged in services at the time, and the shaking and quivering of the buildings is said to have been terrible by those who witnessed it. The shock lasted forty seconds.

Special attention is called to the circulars of the Board of Church Extension and of the Women's Board, which appear in this number of the Magazine. They will both be published in the Report of the Board of Church Extension, and Dr. Wallace expects to send two copies to each missionary society in the church. The appeal merits a hearty response.

It is with unfeigned sorrow we record the death of Mrs. Dr. W. T. Campbell, of Monmouth, Ill. She was an ardent friend of the Women's Missionary Magazine, and was indefatigable in her efforts to secure its circulation. A friend from Monmouth writes: "You have by this time heard of the death of Mrs. Campbell. She was sick but a few days. With Dr. Campbell they were spending his vacation at Colfax Springs, and she was fast gaining strength when taken with typhoid fever. She was brought home and lived only a week—was perfectly conscious until the last moment. I was with her during her last hours and I never witnessed a more triumphant death. All who were with her felt it was a privilege to be there. We have lost a grand worker. She was our leader in every good work. We cannot see now how we can do without her, but we know God will provide—His work will go on though the workers are removed."

To Our Subscribers.

If the Missionary Magazine is not received promptly, subscribers will please inquire at their respective post-offices before writing to us. If not there, duplicate copies will be sent. Any mistakes in addresses will be cheerfully corrected. Matter for publication should be on hand by the 15th of the month to insure its appearance in the next number. And in all correspondence please use the same initials.

The fall terms of Asyoot College and Pressly Memorial Institute, both located at Asyoot, Egypt, were to open Tuesday, August 23d. A full attendance was expected.

REV. SAMUEL WILSON, D. D.

Died, September 5th, at his residence in this city, after an illness of twenty months, Rev. Samuel Wilson, D. D. His disease was that so common to men in professional life, softening of the brain. Dr. Wilson was born in Allegheny Co., Pa., May 5, 1804, and studied classics and theology at Canonsburg, Pa. In 1831 he was called to the pastorate of what is now the 2nd United Presbyterian church. This relation was of twenty-four years duration and was a very happy one, and to the very close of his life he took the deepest interest in everything that pertained to the prosperity of the congregation and the good of its individual members. This was his first love, and to its work he gave the dew of his youth, and with great fidelity guarded its interests and its growth. In 1832 he was married to Miss Mary Cunningham, and for fifty-eight years she has walked by his side, and ministered to his needs in days of feebleness and decline with the same untiring devotion and sweetness that she manifested in their earlier years of labor and sacrifice.

It would be vain for us to endeavor to write a suitable notice of this grand, good man, this eminent scholar, or mention the many excellent qualities he possessed, as able men will be found in the church of which he was one of the leaders for over half a century to do nearer justice to such a subject. It is enough at the time to say that Dr. Wilson was a man whose christianity was an every-day matter, and who, though firm for the right, was yet as tender and sympathetic as a mother to her child. There was a very sunny side to his nature, and though troubles surrounded him at times like a cloud he did not lose faith in that God who had been his precept and ruler all these years. He was a beautiful example of the christian gentleman, and his presence was welcome in any assembly.

The funeral took place from the Second church under the direction of the faculty of the Theological Seminary (of which he had long been a member,) as well as co-presbyters and resident pastors of the city. Rev. Wm. Hypes, D. D., a presiding elder of the M. E. church, who had years ago been a student of the deceased, at school as well as in the theological seminary, was present and took part in the exercises. Loving hands draped appropriately the pulpit from which he had preached the same Gospel that was his comfort to the end. "Blessed are the dead who die in the Lord."

The Minutes of the W. G. M. S., which met at Monmouth, are still on sale. Orders sent to the secretary, Mrs. E. Y. Gordon, of Princeton, Ind., or her assistants, Mrs. J. G. Carson and Mrs. Belle McD. Patterson, Xenia, Ohio, will receive prompt attention. Price, 15 cents per copy. Missionary societies and individuals desiring copies will please send orders at an early day. The Minutes are gotten up in good style, and we feel no hesitation in heartily recommending them to the church at large. Carefully prepared papers, embracing every branch of the United Presbyterian church work, besides a general review of the missionary societies with statistics, will be found in its pages.

By reason of providential hindrances, the article by Mrs. E. M. Campbell, on the Orphans' Home, Allegheny, which was announced for this number, will not appear until later.

To Mrs. James D. McKee, treasurer of the Foreign Board, we are indebted for a copy of the Abstract of the Foreign Mission Report, which has been prepared by the Board, and of which they propose to send out 50,000 copies. It contains a concise statement of the work and its needs in India and Egypt, and its appeal for *laborers* and *means* should find its way to the heart of every member of the United Presbyterian church. The *last Sabbath in September* was set apart by the Assembly for the making of an offering in all the church to meet the indebtedness that now cripples our efforts in the foreign field. Instead of spending our time in devising artificial means for raising this money, should we not pray God to open our own hearts and the hearts of all his people. to give liberally to his cause.

Rev. Thomas McCague, of Omaha, Neb., sailed in the steamer Alaska, on the 23d of August, *en route* for Egypt, the scene of his former love and labors. What a joy it will be to him to see the mission, of which he was one of the founders, completely organized for evangelistic and educational work, and scattering the truth broadcast over the land from Alexandria to Assounan.

As soon as it became known that Dr. Gordon had passed away, the committee took steps toward securing an article on his life. We and our readers are greatly indebted to Dr. Barr for preparing, on very short notice, the excellent sketch leading this number.

There were some errors in the report of subscriptions last month, but as new ones are still being received, we hope to publish a correct list next month.

"He that winneth souls is wise;" so say the Bible, and it is still true.

Miss Mary A. Frazier, born in Syria, and now a missionary in Alexandria, Egypt, but at present in this country recruiting her health, is visiting her cousins, Rev. H. P. Jackson and family, at Hanover, Indiana. She gave a lecture on Wednesday evening, August 31st, 1887, in Carmel U. P. church, to a full house. Her subject was, "From the House-top," being a description of scenes in Alexandria. She dressed two girls in the costumes of an Egyptian woman and an Egyptian bride, and led them through the church, and gave the "woman's cry," as they draw the bride along the street to the house of the bridegroom. It was an object lesson and was enjoyed by all present. L. M. societies desiring to hear her lecture and also willing to pay her expenses, can correspond with her at Dayton, Ohio. Amicus.

A shame. A collection for missions was taken up at a meeting of 600. Result—two dollars, one half-dollar, seventeen quarters, twenty-seven dimes, sixty-six half-dimes, eleven three cents, three two cents, and two hundred and eighty-eight pennies. Total, $16.02; less than three cents each. Two hundred or more gave *nothing*. What must Jesus think of such selfishness?

Do you? A little fair-haired girl came tumbling into papa's bed one morning and began asking questions. "Why didn't Jesus run away from those bad men, and not let 'em kill 'im?" "He could have done so if he had liked, my birdie, but He just let them kill Him because He loved us so." "I love Jesus, I do," said the little one. Do you, my friend?

"Saved to serve," should be the motto of every Christian. Is it yours, my dear brother or sister?

Young People's Department.

"Thou knowest not which seed may grow,
Or which may die or live.
In faith and hope and patience sow,
The increase God shall give."

What are some of the many encouragements to work for missions?

1st. The doors of every nation are open to the gospel of Jesus.

2nd. The eagerness of the heathen to hear "the old, old story" of Jesus and His love.

3d. Out of 296 languages and dialects in the world, the scriptures have been translated into 280, so that nearly every man can hear the message of the gospel in his own language.

4th. That as the heathen learn the way of salvation, they at once seek to tell it to others.

5th. That two-fifths of all the people in the world are now under Christian governments—more than half the world's territory being controlled by these governments.

6th. That such a large number of scholars in our American colleges and seminaries are offering to go to foreign fields, and that the gifts of the church are being enlarged from year to year.

The greatest encouragement of all is the promise of God that "the dominion of Jesus shall be from sea to sea; and from the river to the ends of the earth."

MISSIONARY CATECHISM.

No. 1.

What are Christian Missions?

The efforts of the friends of Jesus to make known to all men His message of salvation.

Why do we call such efforts missions?

Because Jesus commanded all his disciples to go and teach all nations about Him.

What is missionary work?

Doing the errand He bids us.

How may we know what His errands are?

By reading His Holy Bible.

Who ought to do missionary work?

Every one who loves Jesus.

What is the great motive of mission work?

Love for Christ who first loved us.

How do we know that He wants us to tell others of His love?

"Ye are my witnesses," saith the Lord.

How should we work?

Preaching or teaching by word and by example: by giving of money, time, prayers and sympathy.

What is the great aim of missions?

The glory of God and the salvation of men through faith in the Lord Jesus Christ.

What command did Christ give His disciples?

Mark, 16-xv.

Who were the first missionaries, and by whom appointed?

Acts, 13-ii.

What is the field, and what the seed?

Matt. 13-xxxviii.

Is the field ready for the harvest?

John, 4-xxxv.

Who qualifies the missionaries for their work?

Exodus, 4-xii.

Are the heathen condemned?

Romans, 5-xii.

Have they any excuse for not believing?

Romans, 1-xx.

How then can the heathen be saved?

Galatians, 3-viii.

Is there salvation for them except through Christ?

Acts, 4-xii.

How can they obtain faith?

Romans, 10-xvii.

What plea, then, can the heathen bring for their unbelief?

Romans, 10-xiv.

Will we be held accountable if we do not send the gospel to them?

Genesis, 4-x—latter clause.

Have we reason to believe that missions to the heathen will be crowned with success?

Psalm, 2-viii.

Is it God's purpose that the gospel should be preached to all nations?

Luke, 24-xlvi.

Is it still right and necessary to pray for the accomplishment of this purpose?

Matthew, 9-xxxviii.

What promise of assistance have we in this work?

Matthew, 28-xx.

When shall the end come?

Matthew, 24-xiv.

[NOTE.—In the catechism above and the numbers which are to follow, the writer is indebted for help to *Gospel in All Lands* and other mission pamphlets.]

Four hundred of the most enlightened and influential of the native citizens of Canton, China, have petitioned the trustees of the christian college, for which Rev. Dr. Happer is raising an endowment, to locate it in their city. Forty-five years ago Canton and other Chinese ports were closed against all foreigners.

There is but one great language which has not a complete translation of the scriptures—namely, the Japanese. The promise is given of its completion before the close of the present year.

Recently a procession of 2,000 Sabbath school scholars took place in Lucknow, India, and they were unmolested.

A few years ago there were not ten converted Jews in Turkey. There are now 3,000, and a Hebrew Prayer Union with several hundred members.

Fifty years ago the annual issue of the British and Foreign Bible Society was 600,000, now it is 4,000,000, with paid agents in twenty-six different parts of the world.

THE LORD WANTS REAPERS.

BY EMILY J. BUGBEE.

Oh, whitened fields of golden grain,
O'er spreading every hill and plain,
By ocean shore and northern sea,
By rivers stretching grand and free;
In desert wilds far out of sight,
Where brood the shadows of the night;
Where e'er the foot of man hath trod,
Your plumed helmets wave and nod.

The Lord wants reapers, ho! away,
At golden dawn of early day.
Gird on your gleaming sickles fair,
And to the waiting fields repair—
Ere wintry storms shall o'er them blow,
And lay the ready fruitage low,
Uugarnered to His gracious store,
The summer past, the harvest o'er.

The Lord wants reapers, lo! he stands
Unlocking gates to all the lands,
From further east to sunset sea,
He cleaves a pathway broad and free;
And brings the far-off people near,
The story of his love to hear.

Some field is waiting for us all,
At home, abroad, where e'er the call,
How 'ere obscure the toil may be,
Give to it will and purpose free.
In God's own wise and righteous time
Thy feet the mountain height shall climb,
Though long amid the shadows deep,
'Twas thine to work and wait and weep.

The long, bright day will soon be cried,
When trooping down the mountain side;
God's gleaming angel hosts shall come,
To shout the finished harvest home.
Unless our idle hands shall stay
The hastening of that splendid day,
Whose first long wave of golden light
Is climbing o'er the distant height.

The Lord wants reapers, hear the call
To old aad young, to great and small;
Rise up with sickles gleaming bright
Amid the morn's advancing light,
And ere the sunset gild the sea,
Thy labors richly crowned shall be.

At the time of going to press with this number of the Magazine we have received 2550 paid up subscriptions, and the committee already feel greatly encouraged. The supply of the August number is nearly exhausted, and persons desiring their subscriptions to date from that month must send in their names at once.

Items from the WATCH TOWER.

A missionary writes from India: "The question is not now, How to get into Zenanas? but how to secure sufficient workers to enter the doors everywhere open to them?"

It is estimated that there are at least one thousand million of people on the globe who have never heard of the Bible, and that of these 30,000,000 die annually.

Bibles are in great demand in Persia, and men are seen sitting in their shops openly studying the scriptures while waiting for customers.

During a late visit of the king of Siam to Petchaburi, three hundred copies of the gospels were sold to women of the queen's palace. The king appointed an audience for the gentlemen of the mission station, presented a gift to each one, made a donation of $1,440 to the mission hospital and its work, and the queen gave $960 to the girl's schools and "Old Ladies' Home," soon to be erected. The king instructed his minister of education to place all the mission schools on the same plane with the government schools, and aid them in support of teachers, furnishing of books and in all ways.

The mission bands of Braddock, Pa., and of the 6th U. P. church of Pittsburgh, accepted the invitation of Mrs. Robert McCague, the leader of the 6th church band, to meet at her rural home, in Swissvale, Pa., on the second Saturday of August. The weather was most propitious, and a most enjoyable afternoon was spent amid the trees. Gathered under the arching shade of a grand old tree, we observed the program of the day.

Rev. Shaw, of Braddock, conducted the devotional exercises, and representatives from both bands recited or declaimed selections expressive of truths and principles which should actuate Christian workers. The corresponding secretary of the 6th church band read a very interesting letter from Miss Hattie Connor, teacher in the Boulag school for girls in Egypt, and exhibited a photograph of the girls and their teacher, which Miss C. had kindly sent.

Then followed a catechetical exercise on the mission work of the church. Rev. Shaw added a few words of commendation, and applied some of the lessons which nature would teach the little workers as they sat so susceptible to the subtle influences of the surroundings. The Misses Kuhn and Miss A. J. Stevenson, of the Norfolk College, were present, and added much interest to the meeting by relating something of the progress of their work among the freedmen during the past year, and in thanking the respective bands for special donations the mission had received from them. After the benediction, our kind hostess and her sister, Mrs. McPherson, served refreshments.

The little folks then devoted their energies to balls, swings, hammocks, etc., while the older members compared notes, discussed missions and kindred subjects, "and so in grateful interchange of thought" acquired new inspiration for future work.

When train time came we bade adieu, feeling that the time had been well spent, and wishing, as one little man expressed it, that "we could come back next Saturday." May we not hope that impressions may have been made on our hearts that will deepen the piety, broaden the intelligence and add new powers to the kingdom of God.

The Women's Missionary Association of Indiana Presbytery held its sixth annual meeting at Richland, August 24th' 1887, opening at 2 o'clock in the afternoon, by singing Psalm 67, and prayer by the president of the association, Mrs. J. F. Watson, of Shiloh, followed by an interesting and instructive Bible reading, "The Chariots of God," conducted by Mrs. Watson.

The regular exercises of the meeting began with a kindly greeting from Miss Kate Shannon, of Richland, to which reponse was made by Miss May Shannon, of Carmel. Twenty-eight delegates were present, representing eight of the nine societies in the presbytery. Minutes of the Shiloh meeting were then read and adopted by the association. The presbyterial treasurer, Mrs. H. P. Jackson, gave her report, which was accepted. After singing Psalm 65, reports were heard from auxiliary societies. Miss M. J. Cochrane, of Indianapolis, delegate to Monmouth General Missionary convention, gave an interesting report of that meeting. Discussion on "Duties of Officers, Members and Delegates," came next. Before opening the discussion, however, Mrs. Cowan, of Indianapolis, called attention to the Minutes of the W. G. M. C., also to the WOMEN'S MAGAZINE, copies of both of which could be obtained from her. On the subject under discussion, suggestions etc. were made by Mrs. Aten, Mrs. Watson. Mrs. Jackson and an extract from a letter from Miss Jennie Duncan. The president appointed the following committees:

On nomination of officers and delegates to the next W. G. M. C., also on programme of topics for 1887, Mrs. J. L. Aten, Miss Lizzie Hudleson and Miss May Cochrane. On resolutions, Mrs. J. P. Cowan, Mrs. H. P. Jackson and Mrs. A. S. Vincent.

After closing prayer by Rev. A. S. Vincent, the association adjourned to meet at 7:30 p. m., at which time there was assembled a large audience. This meeting opened with prayer by Rev. H. P. Jackson. The principal features of the evening were "Children's Hour," and an address by Miss Mary Frazier, of Alexandria, Egypt. The children reflected credit upon their leader, Miss Emma Shannon. Besides several excellent recitations by members of the Y. L. M. S., of Richland—"The Heathen Woman's Prayer," "The Little Pink Box" and "The Little Star," deserve especial mention. Miss Frazier, after speaking in a very pleasant and informal way to the children who were gathered around to hear her, gave an address which was at once interesting and instructive. Her subject was "From the Housetop." The scene she represented was laid in Alexandria.

The Thursday morning session was opened with devotional exercises, conducted by Mrs. J. L. Aten, of Madison, including a Bible reading on the subject of "Prayer." Mrs. Harley Graham, of Rushville, read a timely paper on "Patience." Where else than in mission work is the grace of *patience* more needful? This paper was followed by a Bible reading, "Weariness and Duty," conducted by Miss Hattie Weed, of Indianapolis. This exercise showed great research and familiarity with the scriptures. Next on the programme was a discussion, "How shall we interest the children in mission work?" On motion all persons present were invited to take part in the discussion. Mrs. Vincent was appointed to make the opening remarks, but on account of recent illness, Mr. Vincent spoke in her stead. The central thought of his remarks was—"Be interested yourself in missions, and in the children themselves." Mrs. Cowan —Begin in earliest youth by precept and example, by various exercises in mission bands, such as Bible readings, singing of the Psalms, the use of tracts for the

young, etc. Mrs. Green—Make the work their own; make them to feel their own responsibility in mission work. Mrs. Thompson, of Greensburg—As mothers and teachers, make mission work a familiar topic of conversation with the children. Mrs. Watson—Love for the work and for the children; explaining to them and making them understand special undertakings; boys not more difficult to interest than girls; we must seek the children, they will not seek the work, but are, as it were, waiting to be sought. Mrs. Bonner—Importance of special efforts to reach the boys.

Following these remarks was the singing of this one verse:

O children, hither do ye come,
And unto me give ear;
I shall you teach to understand
How ye the Lord should fear.

Mrs. M. A. Crawford, of Carmel, then read in a forcible manner, a most excellent paper entitled, "Give ye them to eat," followed by discussion—"What has our church to be thankful for?" Mrs. Cowan opened this discussion by recounting many blessings that can not here be mentioned. Others speaking on this subject were Mrs. Bonner, of Spring Hill, Rev. J. P. Cowan, Rev. A. S. Vincent and Rev. J. F. Hutchinson.

Miss Nettie Donnell, of Spring Hill, next recited, impressively, "The Famine Cry." Rev. A. T. Rankin, pastor of the Presbyterian church of Kingston, was then requested to close the morning session with prayer and blessing upon the repast in store, and by invitation of the ladies of Spring Hill and Richland congregations, all present proceeded to the church-yard and partook of a bountiful dinner.

At 1:30 p. m., the association reassembled, the exercises beginning with devotional exercises, conducted by Mrs. Sam'l Green, of Rushville. Reports of committees laid over from the forenoon, were then heard, and are as follows:

On nominations—officers for the ensuing year: President, Mrs. A. S. Vincent; first vice president, Miss Susie McFetridge; second vice president, Miss Ammie McIlvaine; recording secretary, Hattie Kerr; corresponding secretary, Mrs. Mila Meek; treasurer. Mrs. H. P. Jackson.

Committee on programme for next year: Mrs. N. C. McDill, Mrs. N. L. Heidger, Mrs. Samuel Green.

Principal delegate to the W. G. M. C., Mrs. A. S. Vincent; first alternate, Miss Emma Shannon; second alternate, Mrs. H. H. Elliott.

The following report of committee on resolutions, was adopted:

1. That all monies intended for any object, excepting *home work*, be sent through the hands of the treasurer of Presbyterial association, to the treasurer of the Woman's Board.

2. That instead of reports to the recording secretary and treasurer, each congregational society be directed to give one itemized *written* report to the Presbyterial association at its annual meeting, and from these let the recording secretary make her report the following year.

3. That $7.25, accummulated by sale of Miss Given's photographs, be sent to her as pin and postal money.

4. That we follow the direction of the General Society, and make our reports from April to April, and that this report include the payment of Miss Given's salary, and delegate's fund to W. M. G. C., and that the treasurer notify each society of their quota of this fund.

5. That we accept the WOMAN'S MISSIONARY MAGAZINE, result of the untiring efforts of the committee of ladies engaged in the work, with thankful hearts and that we endeavor to sustain it by our prayers and subscriptions, and any article of interest that we can add to its pages.

6. That we heartily recommend Dr. Andrew Gordon's book on India, and do most earnestly urge each member of our societies to purchase a copy, or at least obtain the reading of it on account of the great amount of information on missions contained therein. It is stimulating and eloquent of what God is doing for us in India.

7. That this association do all in its power to promote the cause of temperance by precept, by example and by giving our strongest efforts toward the enforcement of all existing laws, and the enactment of such other laws as will totally annihilate the curse from our land.

On motion it was decided that hereafter the traveling expenses of the Presbyterial treasurer be paid by the Association.

On account of some of the visitors not being able to remain for the evening session, it was thought best to invite Miss Frazier to favor us with another talk. She kindly consented, and also answered many questions relating to the the work and field in which she labors.

After singing the 67th Psalm, "Mrs. Pickett's Missionary Box," was read by Miss Olive Wilson, of Indianapolis. The Valley of Silence," recited by Miss Maria Henika, and "Calling the Angels," recited by Miss Louie Hudelson, followed.

Memorial services of Mrs. J. F. Hutchison were participated in by Miss Lizzie Hudelson, of Shiloh; Miss Susie McFetridge, of Madison, whose paper was read by Mrs. Aten; Mrs. Margaret Foster, of Milroy, her paper being read by Miss Anna Brown and Miss Jennie Little, of Vienna. In each of the fields represented by these ladies, Mrs. Hutchison had labored; for this reason it was fitting that they should speak in memory of her. In bearing testimony to her worth, they spoke whereof they knew. The following resolutions relative to her death were read and adopted:

Since it has pleased a kind and loving Father, the Righteons Judge of all the the earth, to remove from the church militant to the church triumphant, our beloved sister, Mrs. J. F. Hutchison, we, the members of Indiana Presbytery, would express the feelings occasioned by this divine dispensation in the following resolutions:

Resolved, 1st, That in the loss of this dear sister, we humbly bow in submission to the will of the Heavenly Father, knowing that "He doeth all thing well."

2nd. That in her removal our denomination loses a loyal member, an earnest worker; our presbyterial association an efficient and wise counselor; her family a faithful wife, a devoted mother, and every christian enterprise a true friend.

3d. That we hereby express our most profound sympathy to the bereaved husband, children and kindred.

4th. That we express our gratitude to our heavenly Father that our deceased sister gave such clear and ample evidence of her abundant entrance into eternal glory.

5th. That we endeavor to emulate her example of true piety, faithfulness in church duties and willingness to serve the Lord in every line of duty. That in so doing we heed the divine inspiration, "Be ye also ready."

Following these memorial services, resolutions were adopted thanking the good people who have so hospitably entertained the members of this association; also thanking Miss Frazier for her presence and addresses—which added so much to the interest of the meeting, and to the ministers present for the part they have taken in the exercises.

On motion, the corresponding secretary was instructed to send Miss Given a full account of this meeting; also, that a letter from one of the local societies be sent to Miss Given each month, the corresponding secretary to notify each society

when it is expected to have a letter written her.

The evening session was opened with devotional exercises conducted by the President, after which a letter was read from Miss Given, also one from Miss Given's mother, giving a biographical sketch of the former. The closing exercises of the meeting was a temperance essay, by Mr. Elmer Stewart, of Richland, followed by prayer by Rev. J. P. Cowan.

MRS. J. F. WATSON,
President.

HATTIE KERR, Rec. Sec.

To say that nine members were present at the August meeting in the Third Church, Pittsburgh, would be very true, but at the same time rather dry information—so we will begin again and tell how the work is done.

In July word came from an Allegheny society that it would like to assist some needy congregation.

The Board of Church Extension was interviewed, the reply sent to the society, and now at this writing the Treasurer reports a check from the society for the object recommended.

Owing to illness in her family, Mrs. Reid is unable to act as Corresponding Secretary. Her resignation was reluctantly accepted and Mrs. J. B. Herron was then elected Cor. Sec. of Foreign Missions.

There is abundance of work in the home field for those who have been wanting "special objects" in that direction. Already we have the Parsonage Fund of the Board of Extension, and now there is a prospect of the government schools at Warm Spring agency being placed under the control of our church.

Mrs. M. McPherson and Mrs. Campbell were appointed to confer with Dr. Owens on this subject immediately after the adjournment of the Board of Home Missions, August 8.

With God's blessing there is nothing to prevent our missionary society raising the $5,000 required for this purpose.

Of course the Freedmen's Mission will nct be forgotten. Boxes are always acceptable and particularly at the beginning of the school year. Then it is nearly time to furnish the Little Girls' Home; and there are two or three other objects for special contributions, recommended by the Freedmen's Board, that Dr. Vincent can tell you about.

First of all, though, every church member is expected to pay her share of the "quota" before she can conscientiously give to special objects anywhere.

Mrs. J. D. Irons presented her resignation, which was accepted with regrets. Many good wishes will follow her to Muskingum College.

The Treasurer received $617.57 during the past month. Directory cards were mailed August 12. In this connection please turn to Assembly minutes (p. 681) where we find "Resolved that the Second Clerk be directed to omit hereafter the collection of Missionary Statistics." That means careful work for everybody.

Now, if each society closes its year March 31, and all members and officers do their duty faithfully and promptly, there will be no trouble with tardy reports and their evil results.

MARGARET M. SHAW,
Recording Secretary.

The L. M. S. of Conemaugh Presbytery will hold its semi-annual meeting Sept. 28th and 29th, at Bethel.

Opening Session, Wednesday, Sept. 28th, at 7 p. m.

Delegates will be met at New Florence on the arrival of trains Wed. a. m. and conveyed to the place of meeting.

Mrs. W. H. McMASTER, Pres.
M. LIDE ORR, Sec.

W. M. S. of Beaver Valley Presbytery, met at Oak Grove, Pa., on Thursday, Sept. 5th, at 1 p. m.

PROGRAM.

Singing by Oak Grove Choir.

Devotional exercises.

Greeting: Mrs. John Gibson. Response: Miss Cetta L. Duff.

Essay, "What Owest Thou," Miss Agnes Leiper.

Childrens' exercise, Oak Grove.

Paper. Our Missions in Egypt. Mrs. Rev. N. Winegart.

Letters from Mrs. McBride, of the Warm Springs Indian Mission.

Essay, "Over the Ocean Wave." Miss Jennie McCreary.

Recitation, "The Heathen's Appeal," Miss Park McMahon.

Paper from New Brighton.

Report of the W. G. M. S. Mrs. R. J. Blevins.

Business.

EVENING SESSION, 7 P. M.

Singing by Choir.

Devotional exercises, led by Mrs. Rev. J. I. Frazer. Subject, Mission Work, Commands, Encouragements, Reward.

Address, by Rev. J. A. Kennedy.

TO THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH.

The Women's Board has directed that this circular be issued, presenting the work of the Board of Church Extension as being eminently missionary. In fact, its work is the very foundation, without which the Home Board would be powerless to complete the structure.

That a good substantial church edifice is a large factor in the prosperity of a congregation is a fact patent to all. That a comfortable dwelling be provided for the missionary is, we think, of almost equal importance. In many of the mission stations, especially those in the far West, rents are very high and houses very scarce, so that the missionary is very materially hindered in his work by being obliged to rent a house entirely unsuitable for his family and situated an inconvenient distance from the church.

As you will see by the last report of the Board of Church Extension, the total amount contributed by all missionary societies for this purpose last year was only about six hundred dollars. The question which comes to us forcibly here is, are we, as women, responsible for any part of this work? If so, how are we meeting this responsibility? Certainly not according to our ability, as this report fully shows.

The Women's Board, after considering the subject, decided that we can best aid in this work by devoting our contributions to the building of parsonages at mission stations where aid is most needed.

As is well known, this money is a loan, and the congregation agrees to pay back, as it is able, a certain sum each year until the whole debt is liquidated. By this plan a fund is established and the work grows indefinitely.

These houses can be erected at a cost to the church of from eight hundred to twenty-five hundred dollars, according to locality.

It has been suggested that two or more Presbyterial Societies unite and build a parsonage. If this is not practible, still let help, prompt and liberal, be given. Let each congregational society send its contribution to the treasurer of the Presbyterial Society, and she can send the total sum to the treasurer of the Women's Board, Miss E. J. Sloan, 5170 Liberty avenue, (E. E.,) Pittsburgh, Pa.

Respectfully,

C. JANE VINCENT, M. D.

(Mrs.) ELIZABETH M. CAMPBELL.

The Monmouth Presbyterial Association will meet at Olena, Ill., Sep. 22, 1887, at 9 o'clock a. m.

Opened by devotional exercises.

9.30. Conference on "Sabbath Observance," opened by Mrs. S. F. Allisher, of Second Church, Monmouth, followed by delegates from South Henderson.

10.00. Home Mission letter by Mrs. M. Morrison. Foreign Mission letters by Miss Campbell, India, and by Miss Bella Strong, Egypt.

10.30. Miscellaneous business.

AFTERNOON SESSION

1.00. Bible reading, "Growth in Grace," by Delegate from Olena.

1.39. Essay, "Self Denial in the Master's Work," by delegate from Henderson.

1.43. Conference, "Family Worship," opened by Mrs. Gamble, Kirkwood.

2.15. Essay, "Each Stone in its Place," by Miss Kittie Thompson.

2.30. Essay, "How Much Owest Thou Unto My Lord," by delegate from Elmira.

2.45. "Some Reasons why we should belong to the Missionary Society, and how to interest the women of our church in mission work," by delegate from Y. L. Society, 1st Monmouth.

3.00. Responsive Bible recitations by Mission Bands with praise service.

3.15. Reports of Committees.

Mrs. WM. HOGUE, Sec'y.

A PLEA ON BEHALF OF THE LITTLE GIRLS' HOME.

Sometime ago in a plea to missionary societies and mission bands, we spoke of of a new building which was about to be erected for this institution. It will be completed, ready for occupancy October 1st. As many of you will remember, it was suggested that societies take charge of the furnishing. Much credit is due them for their liberal contributions towards the building, and to many for interest already shown in the furnishing, and we trust it only needs to be presented a little more fully in order that the whole may be provided for. It has been thought possibly the presenting of the size, shape and arrangement of the rooms might be helpful, accordingly we give some such facts.

The building is two stories and a basement. In the basement is the kitchen, dining-room and a play-room for the children in bad weather. The furnishing of the kitchen will be provided for at the "Home." In the dining-room, the floor of yellow pine will be stained; the furnishing will consist in tables, chairs, table linen and table ware; its size is 24 feet, 9 inches by 37 feet.

In the first story is a hall 8 feet wide, extending through the building. While this floor is stained also, some carpet down the center would add to the comfort by deadening the sound. The study room, 23x38 feet, will be furnished with desks suited to the size of the pupils. There are two connecting sitting-rooms, each 12 feet 2 inches by 16 feet 10 inches; these are to be carpeted (probably rag carpet would be the most substantial), and furnished with chairs, tables and made as home-like as possible. The matron's room, 12 feet 5 inches by 16 feet, will be carpeted and furnished with a nice, neat set of chamber furniture. It has been suggested that not less than sixty ($60) dollars will suffice for this. Another room on this floor, 12 feet 5 inches by 16 feet, will be used for the sick and furnished as any bed-room, excepting there will be no carpet required.

Second story: In this there are two dormitories, one 34 feet six inches by 23 feet; the other, 23x25 feet. These will be furnished with single beds or cots,

probably of iron framework, size 2½x5½ feet, and furnished with pillows, mattresses, etc. Each bed should be supplied with two sets of bed linen. There are two bed-rooms for the older girls. These will have a plain, substantial set of furniture in each, the floors stained and provided with rugs. Size of one, 11 feet 9 inches by 13 feet; the other, 11x13 feet. It is estimated that it will require about forty ($40) dollars to furnish each of these.

We hope each missionary society and each mission band will do something to aid in this good work and no one feel burdened on account of it. We shall be glad to hear at an early date from all desiring to assist, and what part they especially wish to do. Those preferring to send contributions will please send them as soon as possible to Miss E. J. Sloan, No. 5170 Liberty avenue, Pittsburgh, E. E.

Persons desiring further information will please address

C. JANE VINCENT,
48 East Diamond, Allegheny, Pa.

TO THE MEMBERS OF THE MISSIONARY SOCIETIES.

The Board of Church Extension appeals to you in the name of the Lord for help to this part of His work.

The object is the erection of suitable churches for our missions and comfortable homes for our missionaries. The necessity for this aid arises from the fewness of the members in the missions, and from the fact that efficiency and permanency in the work require suitable houses without delay. The benefits of the work appear from the results.

The Board of Church Extension was organized in 1859, but was not put on the same footing with the other Mission Boards until 1870, at which time the present methods were adopted.

The aim is to secure to each mission a neat and comfortable church, just as soon as there is sufficient encouragement as to the permanency of the work.

The Board is happy to say that it has been able to secure a church to every mission which has shown itself worthy of the help asked. But the work has been very much limited and hindered by the smallness of its receipts. As our mission work grows, this part grows also.

Since the organization of the Board, help has been thus given to over 330 of our congregations. In other words, *two-fifths of our churches have been so built.* A few years ago it was found, on careful examination, that one-sixth of all the members of the church were in these congregations, and that they gave one-fifth of the total contributions of the church. It is estimated that during the last year they gave, for all purposes, *not less than $180,000.* Could such results be gained by other means?

Experience has proven that a *home for the missionary* is next in importance to the church. In many cases even moderately comfortable houses cannot be rented. Sometimes the missionary is compelled to build, at his own expense, involving himself in debt and the risk of loss. Not long since one devoted man was compelled to leave his place because he could not find any house to live in.

This part of the work appeals to the women of the church with special force, for the comfort and health of the wives and children of the missionaries are involved.

Parsonages are very much needed at Los Angeles and Fresno, Cal., and at Waitsburg, Washington territory. To build these three will require about $3,800. Can the Board depend upon the societies for that amount?

A. G. WALLACE, Cor. Secy.
Sewickley, Pa., Aug. 24, 1887.

RESOLUTIONS ON THE DEATH OF MRS. R. S. CAMPBELL.

Resolutions of the missionary society of the 2nd United Presbyterian church, Monmouth, on the death of Mrs. R. S. Campbell.

WHEREAS, It has pleased our heavenly Father to remove from us our dear friend and sister, Mrs. R. S. Campbell, who was our leader and counselor in every good work; therefore,

Resolved, That although we deeply deplore our loss, yet recognizing the Father's right to call his children to higher service, when their earthly work is done, we would bow in humble submission to His will who doeth all things well.

Resolved, We would render thanks to God for the privilege of her companionship for so many years; for her bright christian example, and for the grace that enabled her even in the midst of bodily weakness to accomplish so much for the Master in life, and in death to bear triumphant testimony to His saving power and grace. Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

Resolved, That we will earnestly seek to follow her example, as she followed Christ, and devote ourselves more unreservedly to his service.

MRS. H. J. TURNBULL,
MRS. M. M. THOMPSON,
MRS. MARY MCMICHAEL.

WOMEN'S AUXILIARY BOARD. RECEIPTS FOR JULY, 1887.

Foreign—W. M. S., Clarence, Iowa, $5; L. M. S., Harmony, Pa., for Egypt, $36; L. M. S., Portersville, Pa., $12; L. M. S., Holyoke, Pa., $10; L. M. S., West Liberty, Pa., $2; W. M. S., 1st Los Angeles, Cal., on debt, $42.60; L. M. S., Huntsville, Ohio, $10; L. M. S., Scotchridge, Ohio, $10; L. M. S., 7th Allegheny, for India $12, for Egypt $12; W. M. S., 5th Philadelphia, on debt, $7.05.

Salaries—Miss Corbitt, India, L. M. S., Bethel, Conemaugh Presbytery, $10; Miss M. A. Smith, Egypt, L. M. S., Edgerton, Kansas, $5.70; W. M. S., Olathe, Kansas, $18.60; W. M. S., Lyndon, Kansas, $5; Bible teacher under care of Miss Anderson, Jhelum, India, Mission Band, 5th Philadelphia, $30; Teacher at Zakazik, Egypt, Y. L. M. S., Olathe, Kansas, $25.50; Tuition of three little girls in Miss McKown's school, Egypt, L. F. M. S., 1st Allegheny, $100; Tuition for three years of a young girl in Sialkot boarding school, Willing Workers, 7th Allegheny $78, and expense of sending, $2.

Home—W. M. S., Clarence, Iowa, $10; L. M. S., Springfield, Ohio, $20; L. M. S., Nortonville, Kansas, $2.50; L. M. S., Huntsville, Ohio, $10; Y. P. M. S., Sugar Run, Ohio, $5.50; L. M. S., 7th Allegheny, $8; L. M. S., Cedarville, O., $10; L. H. M. S., 1st Allegheny, $50, to purchase a communion set each for Geneseo and Lyons congregations, Kansas.

Freedmen—W. M. S., 2nd Brooklyn, N. Y., $10; L. M. S., Springfield, Pa., $8; L. M. S., Nortonville, Kansas, $2.50; L. M. S., Huntsville, Ohio, $6; L. M. S., 7th Allegheny, $5.

Church Extension—L. M. S., Madison, Ind., $5; L. M. S., Indianola, Iowa, on debt, $2.62; L. M. S., 7th Allegheny, $5.

Orphans' Home—L. M. S., 1st Xenia, Ohio, $10; L. M. S., 7th Allegheny, $10.

E. J. SLOAN, *Treasurer*.

UNITED PRESBYTERIAN ORPHANS' HOME, ALLEGHENY, PA.